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Must Remain in
Transcription Room

M2606
Saturday Group IV, Westtown
Sunday Barn Lunch
September 6 & 7, 1975

MR. NYLAND: Such a deathly silence, when I drink a little bit of water. You know I wished you could be as silent at some of your meetings. The mike picks up more than your ears. Because when you are interested, your ears are going to shut off certain noises that interfere. And the ear has that ability. The mike of course doesn't. But the creaking of some chairs and the resitting, and one doesn't notice it really, when you're interested in something else. But when you hear it over the cassette it is a little disturbing. The more interest there is, the more silence there is. When you are intent on wanting to find out something for yourself which is of interest and which you possibly could use, you remain quiet.

We are a long ways off from that kind of a state, I know. And this whole question of cooperation, of sharing with each other, is almost like a new concept, for many of us. So not only that you don't really know what is meant by it because you haven't had that kind of experience. But in the second place when you want to adapt yourself to that, you have to learn it. It will take time. Sometimes I see this as a race - who will get there first. The establishment of a group which can continue, or me, dying. Because it's obvious I think about that since so much of my life energy, desire, so forth, has gone into the propagation of Gurdjieff, as ideas. And it is quite alright. Because by itself, even if there were no particular results for others, there may have been results for myself. So in that sense it could be enough worthwhile.

At the same time the idea of having a group and talking, and remembering this

and that and reminding each other, it is this kind of purpose. It is to see how can this kind of knowledge continue to exist in an exact way. How can we prepare enough to make sure that what we will talk about in the future, will still be principally correct.

The difficulty we have as a group is that we are not as yet at the place where principles are understood among us. We come from different forms of life and education and different types. Here we meet a certain system, and it is quite logical that each person starts to receive it in his way. Because that's the way we receive everything that comes to us as impressions. And we think about it and of course we can have a feeling. But all that is personalized. Different for different people with different associations and different concepts which then are taken in by one's mind and in accordance with which one starts to Work.

And so even if the application is as a method described as clearly as possible. Even if that is there, it doesn't mean that immediately when you take care of what you then know and then apply it in your life, that the results are already the same for different people. I see it as a triangle in which the base of the triangle is representing all the different attitudes of people as types, with their interest in Work. Because for the time being, I will exclude all those who really are not sufficiently interested in Work itself. I think you must understand that, because it is also logical that there are many people who really are not touched. They see it as something that perhaps could be of use. But being touched means that all of a sudden there happens to be an opening. Or, all of a sudden there is a key to the lock of different kind of knowledge. And the more such a key becomes a passkey, in seeing that that what is different kind of expression of knowledge, really seems to have the same kind of a root. The more ne is touched by that what is homgenious as a principle belonging to esoteric knowledge and this time made clear in ordinary

affairs of daily life.

So I say, starting out with a broad base of a variety of different people interested in Work and having been touched in a certain way more or less intensely, dependent on what a person is, what he has lived through and what he is looking for. It becomes a triangle going to an apex. And the sides that come up sometimes extend for quite a distance. It is not an equilateral triangle. Although if you will see that the base is of course also a tremendous length because of the variety of different people. The more that base is long, the more the sides which go up to the apex of the triangle will also be longer. It may mean a larger triangle. I don't think it is equilateral. It depends entirely on the conditions in which one is living, and what is there as an atmosphere in general in a section of the country where these ideas as it were could belong, or where they are completely strange.

In any event there is that triangle. And it ends up at the apex - a point where the two sides of such a triangle meet. That is the point of the recognition of principles. At that point there is uniformity among the diffesent people, because it is more and more understood that the value is not in the behavior form only. It is in that what is motivating a form of behavior in one's daily life or whenever, in the mode of thinking, in the mode of feeling. And at that point it is very important to see if one could reach that with enough people being interested to make it worthwhile. Because it is sometimes quite easy to meet it with a friend. Because you have time - you can see a friend, when you care, in his different aspects, and because of the friendship you are willing to spare the time. With a group it becomes difficult. You don't really care so much for each other. You will want to share, to the extent, maybe that it is convenient. But to go out of your way is quite a different thing, to do something for, not necessarily an enemy. But for someone you don't know very

much about. As it were for a human being - to have that kind of a feeling simply because he is a human being. And that doesn't speak so much to a person in general. We are narrow minded. In a very simple way I think, we are provincial. We go to our types. And we only care for those with whom we have had agreeable associations. And we stay away from others we don't like too much. And it would require much too much energy, and much too much unselfishness even to share. I don't think it is necessary to see this that all of that should become hundred percent - that the sharing should be. And that what one wants to get rid of also should be hundred percent. I think it's quite impossible, because after all people are different and they will remain different. And they are burdened with their own associations, and thoughts of whatever they have been educated with. And therefore in their behavior, and particularly types astrologically expressed, notwithstanding all the scientists who don't believe in astrology.

It's very interesting to see that there are different types of people in accordance with whatever laws there are. And that one has to see how they can become interested in one fundamental issue. What is life? What is the purpose of life on this Earth? What is the reason to be here and to have been born? What is the reason that after a little while we do leave? And that during that lifetime, something is given to one that one has to acknowledge for the first place as a gift, and later as a responsibility.

In what way one wants to philosophize about all such things, it is when you sit in front of your fireplace. When you want to really dig into the thoughts about Work. Even then when you want to talk about what you cannot do. I think it is very necessary to exchange ideas of that kind. Sometimes you can do it in a small group. When you get together, these three groups like this last week. That is not the subject. The

The subject for those three groups is research. What has been done regarding the application of ideas. I find many times that you forget it. And that many times you get involved in a variety of different discussions, without wanting to stop them. Because perhaps even as a moderator you are a little enamored. Or perhaps you don't know how to stop such things and to introduce the right kind of a stopping word at the right time without hurting, and that you have fear that you might be considered too autocratic. What I find in the meetings is a lack of a bridge between, this is Work and my experience. And different people who also talk about so-called Work, and really do not talkabout results of their Work in the sense we mean it. Of course you can say, I want to become narrow minded about that. I want to become quite exclusive. Quite definitely limiting that what we discuss to that what is important to the continuation of remaining interested and wanting to continue to Work on oneself. Because the whole idea of these meetings is, what is Partkdolg-Duty? What is for me the application of my Work, the way I am and how do I for myself acquire knowledge of myself? We don't want to talk and I assure you, you must make attempts to stop discussions which do not follow that principle You must not talk about the times that you cannot Work. You can do that to your friends and to yourself to become a little bit more acquainted with the reasons why you are not wanting to Work. The assumption is when you talk you know what is a wish. That you quite definitely understand that that wish means in the terminology of Gurdjieff, Work on yourself, which starts out with exact observation. And which introduces two concepts which belong to objectivity. Otherwise we wouldn't talk about impartiality. Or we wouldn't talk about simultaneity.

But these concepts are not natural to us in an ordinary personalized world. As

As a matteroof fact they really don't exist in unconsciousness. And when we want to talk about exact observation leading to knowledge which is truthful, one has to introduce these two concepts in order to make the knowledge as received, pure. It presupposes of course a few different things; first that you know what is observation in the right away. And we explain it as an 'I' observing it. Also you must know what is meant of course by impartiality. And you must agree that simultaneity has to be considered as a moment. Even if the concept of what is meant by a moment - that is timelessness, cannot be experienced so easily. At the same time the acknowledgment must be there, that it ought to be experienced And so it presupposes that the reason for wishing to do this, will lead to an objective result. Objectivity in our sense means, freedom from subjectivity. It means of course that one wants to be free from the bondage of this Earth, because that is our subjectivity. And if you don't agree with such concepts, you have to go home and study. All we go by is ALL AND EVERYTHING, and you must extract from that book these concepts and try to understand them as a principle of Gurdjieff. Not only of Beelzebub - of Gurdjieff talking about us, human beings interested in freedom. For the simple reason that a person will be free when he dies. To a certain extent, freedom. He will be free from his body, and this is an axiom. That means that everybody will have to experience that kind of, let's call it a concept, of something that will take place. And I think for which he has to equip himself, or prepare. It's unfortunate, you cannot get away from it. You have to see your life as ending in death of the body. And the thoughts and the feelings, even the existence of the material form will stop. And if you want to see what life is, and you want to believe in the possibility of life continuing, when your body isn't there. And you want to use for that a concept of spirituality, of that what is in existence in a different kind of matter, or rather a form which is

less dense. Nevertheless having it in a force for life continuing to exist and wanting to. That then for yourself that what is your life has to be prepared that it can continue to live in the hereafter, as one might say, in such a way that it doesn't have to do again and again what it forgot to do on this Earth.

That to some extent you can understand because you will see it when there is a responsibility for life as it has been given to you. And of course this many times is the reason that you may have been touched in the very beginning when there are - the ideas of Gurdjieff, and they seem to fit in some way or other. And also they will seem in time to answer to certain questions which any well thinking and well feeling human being must come across, must face and must wish to solve. We're talking now about a variety of different people among whom there are some who are like a living question mark. Who wish to find out something they cannot find out. Not easily. And they are questioning about the necessity of wanting to find it out. And for that they want to study. And they want to have experiences which will give such a person a knowledge using himself as a laboratory, or as that what I call sometimes his own little solar system. And of course these principles have to recognized when you talk about Work in a group. And sometimes there are very good statements coming from people who are honest and have made attempts one after the other, have come to conclusions and are expressing them. And for them, don't forget. It is their truth. It is their perhaps relative truth compared to the totality of truth in an absolute sense. Because all of us are still human beings. And all of us are still affected by the form in which we think, in which we feel, and in which we express our words. At the same time realizing that that is in the direction or on the path towards ultimate truth. As I say many times that each person makes his own working

hypothesis, and that he hopes to find axiomatic truth, in essential essence as truth. Nothing else but. No further interpretations necessary. That you have to acknowledge that there are different people expressing such truths of their own, a little differently. And that you must hope that ultimately you will reach the apex of an understanding of principles If you start to fight or argue, if you don't want to acknowledge the way of thinking of someone who has come to a definite conclusion, if the requirements are fulfilled of exact observation - of a desire for impartiality, of an understanding of least in some kind of principle of a moment of existence as that what is between future and past. If those are fulfilled in a description of what one wants to describe as an exprerience, it is worthwhile to listen to certain conclusions. But if, in a discussion, there is no mention made of an objective faculty as an 'I', no mention made of an 'I' being impartial, no mention made of that what experiences a moment of timelessness which is only possible by an 'I' since it is free from subjectivity, then you're not talking the same language. And you have to tell such a person for his or her own good, not to continue to talk about Work. Because ultimately it is a waste.

We're interested in trying to find something efficiently, in a certain way if possible making short cuts, or the utilization of catalizer to speed up that process because we are getting older. And therefore you must warn a person that if in accordance with your opinion, such a person misses the boat. And don't use words of Working on oneself or efforts which you make which are not at all the kind of efforts we talk about.

When there is a misconcept regarding acceptance, don't let it go, simply assuming that someone else does know, because they don't and you must know that. A person who is really working wishes only to talk about his attempts which were positive. Try to understand that. A person who talks about what he cannot do is not really Working. I say it as sharply as that. Because as soon as you allow yourself to talk

about the difficulty you have in not being able to Work in a group, not only do you take up time of someone else but your nature takes hold of you in trying to exp ain why you cannot Work. And you will find an excuse by saying that you cannot, and the result is, you won't.

Some time ago I talked ab out the moment, creating a momentum of energy. That is when thereis a thought or a feeling about Work. When that is sufficiently strong, that you then Work. Then at that moment. The eternal now. Not allowing any thought process in the form of thoughts to take place. Not allowing any explanation. Only Work and observing - that is seeing. Seeing in the most pure form of that what actually is, as is. And beginning with that. That one - is. That one - is. Then, gradually that why one - is. That is, that changes into a why. Then that changing into how one - is. By the continuation of the process of observation over a certain length of time - not just a flash in the pan. A continuation of a dash instead of a point. The continuation of a dash into a line, a little line, gradually extending parallel to one's ordinary unconscious existing. As a line.

I want to say this because it is a pity if you keep on talking about Work without really knowing about it. I say it is a waste. It is nice to occupy your time. And sometimes you have a feeling for it. And you love sometimes this emotional state. I don't want to say anything against that provided you know that it is just one tiny little bit of a step. That really Work is still ahead And that the flash in the pan is almost as if nothing, compared to that what is coming.

In reading the Third Series, here and there, I came across this particular explanation of Gurdjieff, which of course reminded me of an example we have used many times - the crumbs of the idea table. Not so long ago I said, it was necessary to gather the crumbs and try to make a piece of bread out of it. So that you could eat it. I said not necessarily cake. And so he explains that a little more what he means, and he compares it to different nations living in different sections of Europe. And

that whatever he taught was accepted by some in a certain way - emphasizing the process of observation. Another group emphasizing the spiritual enfoldment possibilities. Another group emphasizing the laws which govern the universe - the law of seven, the law of three. And all of them just having a tiny little bit of the totality of Work, the totality of esoteric knowledge as explained by Gurdjieff. And Gurdjieff was sad about this - that his teaching had been misunderstood by many, only taking that what appealed to them because of their racial quality, maybe. Or that what perhaps they could understand easier, and leaving alone the difficult task of finding out what was the totality of Work. And I remember how many times I have talk ed about the necessity of an all around understanding of oneself. How often I have said that it is not the daylight. It is also during the night. It is not only the light corners of one's personality with which you are more or less familiar. But exactly that what is not so familiar. Sometimes you even dislike. Or sometimes you are afraid of. You remember I talked about an 'I' being home in your house. And at night going through all the different rooms. What do you think I meant? To uncover what is the totality of me, not just a little bit of a form of behavior with which I can be present maybe. But also the different things that are expressed in behavior physically, in behavior as feeling, in behavior as modes of thought. That constitutes the totality of a man, not just the three centers, which is also something that appeals to a few, and then leaving out the absolute necessity of the development of such centers into a harmonious, and becoming a harmonious man.

What is it that Gurdjieff really means, in talking about nations, or races. He takes types of man. Each person hearing about esoteric knowledge will start first with that what appeals to him, of that what he can place which has already a little place in himself as a result of his own study or his self knowledge to some extent, or when he is not foolish that he knows what is a little bit of the truth of himself.

They select first that what I say appeals. Because it is a satisfaction to say that you agree with esoteric knowledge. But then there is a whole avalanche of a variety of different things which are outside of your domain more or less, or at least you don't want to pay attention to it, because, you assume you know, and you really dont know. And each person working, really wanting to Work, is finding out that he doesn't know very much about himself, and that he is surprized every once in a while to see that he has behaved in a certain way which behavior form already had become habitual, or a thought process had become a cliche'. Or when there is no life anymore in that what is automatically done. And that the different ways of how a machine is operating many times is left to just oiling it up, and to see that it is still functioning, hoping that nothing will happen to stop it.

Our world, our own little world, our solar system in which the functions of a man can be defined as properties of the parts of such a little solar system, in which there is at the present time not as yet a sun, astrologically speaking we are just geocentric little beings with a little bit of knowledge of this Earth. And having of course the necessity of seeing that that what is for us on Earth the sun, is an influence. And that there are very definitely conditions which cannot be ignored anymore Even the Earth itself providing different ways of affecting one in different conditions of climate, different racial qualities that do develop, different functions for morality which are simply sustained as a result of difference in place, and whatever there is as variety of this Earth; variety of climate; how much a man already is dependent on being maybe mostly physically as an expression of himself, but very definitely also influenced by that what he thinks, or his thinking being influenced of that what he receives from the Earth itself, saying Mother Nature is taking care of in some way or other, Mother Nature allows us to talks so that we don't become too serious about the reality of ourselves, allowing us to explain all the time why we cannot Work, instead of just sitting down for a moment or getting up and saying to oneself, I exist now at this

time. Why can't there be something aware of me this time when I now talk, observing me as it were, aware of me talking as an ordinary human being. This 'I', why can't create it in such a way that it can hear my voice, knowing that that is an expression of my life in the way I happen to take my life and express it in the forms of behavior which are familiar to me. And that I wish for this when I say I wish to Work, that I then Work. And not postpone it. Just a moment when you say that you cannot Work and try to explain it back and forth, that is the time to wake up. Right in the midst of the meeting. Then as it were to be quiet or to speak very slowly, or to change your voice, or to give an indication that there is something that becomes familiar with you, and that there is something that can actually guide that what is an expression of your life, in whatever form it happens to be. That you as it were wake up to the fact that there is a chance of something dictating to you - you don't have to call it an 'I' - something of a quality of a higher nature which at the time when it is present will command you to say sometimes - shut up with that nonsense. And perhaps you understand what I mean. If there is actually the wish for an 'I' it can at such a time help you. It can eliminate these kind of thoughts which don't get you anywhere, than only a constant repetition of the same thing. Back and forth, swirling around in your head. And you don't do anything about it. Because the next time it's exactly the same. Whatever the reasons are, you can think about that. Whatever makes you do it? What is it as a type? What is where your interest is? And why do you want to explain that even? Nobody is interested. You come to a meeting to be interested in Work on yourself. You come there to find out how can I in God's name Work in order to obtain freedom.. You sit in a group with that. You come to a group with that. You don't come to these groups as yet prepared. You

don't think about them allowing ten minutes or so or a little bit longer or whatever. What will I talk about tonight? What will I say? In what way can I help maintain the level which we talk about and every once in a while you yourself whatever it is that you say, you agree that we have to do something in order to bring about keeping this level of a meeting above par Not allowing it to go down. And all the different moderators and the elders of the church, sitting there a little bit and let someone else talk. When you yourself ought to know and you should have dexterity enough to say what and no fear of saying it, and participating in such a meeting to bring it up to a level where you believe in and where it actually can be of some use

I don't feel that. And I accuse you. For years we have talked about all these things. The necessity of the totality of a man to wish to understand himself as he is - hundred percent unconscious, with a little bit of the possibility of life itself existing as Magnetic Center, the saving grace for him. That there is something objective within himself, unfortunately being covered up. That it is necessary to introduce objective values. That it is necessary to purify. I talk about quintessence. Five times at least. So that the quality is enhanced and the quantity of that kind of knowledge perhaps is reduced That there is tape after tape, discussion after discussion, questions answered at length about all kind of things. Much to my amazement sometimes that I remember having said that and I'd forgotten it. Of course I will forget it. Because there is no need to retain it. It can come back anytime when necessary. And that it ought to be there and ready. And sometimes I feel, who am I talking to? Do I really believe that you are that serious? That you really understand the seriousness of your life? That there is something that you really want to do about it? That you really can see the necessity of maybe, like explained in the Bible, on Judgement Day.

Do you believe in Saint Peter and the gatee of heaven. Symbolically expressed of course. Do you believe in the existence of your inner life? Do you think it is worthwhile to consider it as a possibility of growing up, evolving, understanding that potentiality is just a way of standing and looking at the possibilities of the future? That it still has to be made? That you have to Work as we say. And not just using the word saying uncessantly, you know damned well you don't. You forget. Even if you set out with the best of intentions, within half a minute you have forgotten. So let's be honest. It is extremely difficult. It is extremely worthwhile. Because sooner or later, to use that phrase, you will have to meet it. You don't have to take my word for that. It doesn't matter what you take, as long as you realize that life is at stake. And it is your life we are talking about - all our life. Interpreted, accepted in the way you live it - each for each for himself with his own conscience. That's why I advise, find out what is Work to make it most efficient. Don't dwell on emotional states too long. Of course there is a time that an 'I' developes and becomes benevolent. And that is a very definite reason of wishing on the part of an 'I' to help you, to help each one of us, to guide us, to feel for us, to love us in order to tell us in what wayare we blind. And why don't we open the eyes just a little? Why are we so forgetful? Why are we so stupid? What is it that is in the way in constantly wanting to explain things away. And you explain away the truth, because the truth will leave you as soon as you start talking about how you cannot Work. It has nothing to do with your emotional development as a man on Earth. That of course is allowed. It's one of your centers. It is one of the ways by which you can approach God. It's one of the ways in which you can find out the value of yourself, of others you care for, of friendship, of loving them, taking hold of

them by the hand sometimes. That you wish to do it in order to see what is it you can do for them. It's quite right - you must do that.

Yeh.

Side Two

MR. NYLAND: And you will gradually assign to this 'I' when it grows up all kind of attributes with which you are familiar in your unconscious state, including the way we say, I love you. An 'I' does not function that way. For the time being of using a working hypothesis, it is more than enough. Because it will give you a concept of freedom. Try to see what it means to be free. What is the necessity of such freedom, when Gurdjieff talks about it? And how terribly difficult it is when you remain bound, when you remain identified with what you are doing. Identified with all your little traits and big traits and tendencies and characteristics of yourself. That you remain identified and even enlarge them and even justify them. And in that sense there is absolutely no possibility of any objectivity ever existing. Let alone spiritual existence. Try to see what you can get out of the different ways people are talking. And how they at the present time using even the name Gurdjieff. I mention it the other day. Be careful about it, because those are sometimes false prophets. And the reason why you know it and can know it, is because of your own experience , and that must be first exact knowledge - everywhere and always. "Gnothi seauthon". It wasn't written on the temple of Delphi for nothing. It had a meaning and people lived in accordance with it, when they were still a little closer to their essence. Everywhere and always means in the dark and in the light. In the way I am totally as I am human being in my ordinary daily task, in my ordinary sleep. Whatever there is of this personality behaving in a certain way, I wish to

know. I want to find out my own knowledge, so that then I can work with it. Not stopping. Not thinking that just a little flash in the pan will do it. I want the whole meal of myself - all the different things that I know I am I will even eat myself in order to find out that what is worthwhile - Trogoautoegocrat. If you know the understanding of that word. I want to make sure that I don't make a mistake. I want to make sure that then an 'I' can be with me when that knowledge exists. And that an 'I' then becomes interested in participating in my life on Earth.

How often have I said participation means objectivity first? A real objectivity, an understanding of an 'I' being there for a little while, while ordinary life goes on. And then an 'I' will become really developed and become an acquaintance. Because then it wishes to become acquainted with the form.

When I start, hoping for an 'I', I attribute to an 'I' different possibilities. And I say in order for my thought to understand objectivity, I must have something as an entity that I create. And the attribute, the property of that entity has to be that it sees through my form, making it transparent to my life. This is the way I can only understand the function of what an 'I' should be like. After it has been acknowledged, after an 'I' or myself have received facts about myself, in my own existence. And I can rely on such facts because they are the truth, and no further interpretation is necessary, because there is nothing to add. And that then in the acceptance of that what I am, I become free. Then I can go to town as it were with 'I'. Then I can ask 'I' - I don't change myself anymore. I know what I am. Now tell me how can I utilize that what I am to the best advantage of retaining within me my life, my life force, justifying the existence, not sacrificing anything of that higher form of energy remaining responsible in the form in which it has to take in order to perform on this

Earth certain ways of living. To have gradually in my life as I now live it and in participating - asking 'I' to participate. Please be with me. Guide me. Because I'm willing to do whatever I can do to the best of my knowledge, so help me God. That then that participation process can really continue. And then after that, experimentation. Sometimes I don't even want to talk about it. But I only say it because, don't stop. Don't think you are there. You're just beginning. One little millimeter, against the miles you have to walk. But light is light even in its smallest form of, let's call it, one a little bit of rate of vibration. It's an amazing thing that that exists, even in such small quantity. And so it is with Work. When Work once starts to dawn as it were, when it comes above your horizon of your unconsciousness, and there is a little bit of light indicating it is dawn, there is perhaps a day ahead. Perhaps there is a possibility of counting on it. Maybe if you don't disturb it too much. Maybe when you are quiet. Maybe when you sit and contemplate and are in awe for that what is taking place. Maybe you yourself can be affected in such a way that then as Gurdjieff does call it, the negative and the positive parts of oneself which are still salvagable and which still can develope and which are potential and have a force within themselves. That then there can be more and more a little bit more and more each time of an understanding of that what is potential and the way to Work - to be honest, sincere, simple with myself, by myself. Just you might say contemplating the sun as it arises. Contemplating an 'I' when it rises above the horizon. And it becomes noticed by me. And it is observing me, as I am.

I think your meetings must have more aliveness of this kind. Emphasis of the necessity of having to Work. You are not attending such meetings. There are too many who find something else to do. I reduce them to three knowing you couldn't stand five in a week. You're busy, I know. You have children, I know. You have

other things that you must attend to - yes. You're tired, also that I know. At the same time this opportunity will not be repeated. After September it stops. We go back to the old grind as it were; one or two little meetings a week, and I will have another one of some kind. The concentration is now, not later. Like in the middle of the August meetings I gave you three questions. It reorganized it. It started for the last couple of weeks of that month to be really different. People started to talk about Work. You don't do it now. Here we are one week already in September, and I'm telling you, attend these meetings. Be interested in who is going to talk. It doesn't matter who talks. I hope they will be good moderators in hearing what they want to say at a certain time and having the courage to say it. But it is made up of those who Work. I want to say that again. What do I really mean?

We have an organization. We call it a corporation. And we have some trustees. Do you think they are trustees? They are just a little legal matter. What are real trustees - the elders of the church? No question about corporation. That is only a little formality. When I die, I hope there will be elders. I hope that they then will know for sure. I hope even that it is not up to me. I hope that there will be a development among those who honestly want to find out in their life what is what about spiritual existence and about God. About religion as it ought to be lived, applied, understood, depth, about crafts, about that what you wish to make beautiful, that there is a coherence and understanding about the crafts people getting together to Work, not for their own little commercial aspects.

I have said that before. What is the reason for a craft? Not just to make a couple of pots that you can sell in the store, or that you can go to some kind of an outfit. Your work, the way you look at producing something, the way you look at creation, the way you look at the possibility of form, making something for the sake of wanting

that form to contain something of your life. And if possible not only your life, but that what makes your life your life, the essence of your essence, the question of Being of Being. That after all is art. And it is expressed in dexterity in the form of craftsmanship. Where is it with us? You just make a little bit, we create, we have a store. Do you care for that store? Not on your life. You don't give a damn. You can say you need some leadership, yes perhaps that's true. I can give you a little. You can get inspiration from books. You can be inspired by talking to someone who is already a good craftsman in your eyes, and admire where there is design, where there is something that is beautiful for the sake of beauty. Where beauty starts where ordinary nature even leaves off, because you don't understand that form as yet. You perhaps can become familiar with what is natural when you are open enough, and you can see a great deal of beauty in that what is already created or has been created. But when you are a craftsman, you have to have feeling, you have to have taste. Moreover, you have to work and work.

What is genius? You remember Edison defining that ninety-nine percent perspiration, one percent inspiration. That is genius. What is a craftsman, the same thing. He has to have taste and wish to make something I say (inaudible) something that you could love, that you look at and you say, God how marvelous. Just a few lines like that and they have meaning, because they point probably towards God, towards heaven, towards an understanding of life itself, towards a spiritual value so that I feel, so that I know that then I am engaged in something of a different kind of level because asthetics becomes for me different from ethical values. I want to live in accordance with that. That is what I want to talk about. And then I want to work together with others who work in the same kind of a direction so that we can

help each other, and then actually say, that is a rotten pot that you made. It has nothing to do with art. Can't you do it a little differently? I've said before it is not the emphasis on comercial values. It's the emphasis on your life as you want to live it, in your work, in your craftmanship, in the pride you would have in doing it right, in becoming an obyavati in simplicity. Of course the same principle applies also to whatever you do, in whatever way you go. It happens to be a little craftsmanship. The rest, construction of a building, to make it beautiful so that it fits, that you just don't make it fit. It fits because you have seen it, first in your mind then on paper, then you've measured. Then you have sawed it. Then you have made sure that it fitted right the way it ought to be. Then your building is worthwhile as architecture, as a work of art existing because someone had it in his mind somehow or other as a concept, and worked for it - day after day, night after night, thinking, feeling, seeing what, what, how. And to wish to do it, because something beautiful was involved in it and it gave tone to his life, produced harmony in his song. It created within him some awe in the expectation of the impossible becoming realized.

In that way, you see, a group can help each other, the different members. You don't have to walk around with a holy face. And I don't think you have to walk lightly on your toes as if you are walking on air. All you have to do is to be simple and honest and care a little. Start with where you didn't care before. That you go out of your way, you remember the Samaritan and the priest in the Bible. Where is the Samaritan among us? We are so busy. I know that. Every Goddamn time I think I see I'm busy. Every time I can find any kind of an excuse so that I don't want to do that because, and there is a long, long road of excuses, of rationalizations, of reasons why I cannot do this, I cannot do that. I am so tired. And to which I add now, I'm sick.

All right, we Work. Whatever there is to be done, you try to do your best with whatever you can do. When it has to do with comradeship, with understanding of each other in wanting to cooperate. There goes the school very soon again. We will be busy as parents feeding the children what? A certain kind of knowledge and also some dexterity and an interest in life. Sometimes as it is lived somewhere else. And sometimes as it has been lived before. But it is an attitude, a wish to communicate, Kindergarten, nursery, mothers in their attitude towards their children. You have your child for your sake. You wished it. You just cannot excuse that. Sometimes I know the tendency. Sometimes it is dumb, saying to little William, I'm too busy, you go and play by yourself.

But you see these things have to be honest and above board. They have to be talked about if you really want to, and they have to be understood without venom. They have to be discussed without gossip. They have to be exchanged between people for the sake of learning, of finding out what can be done under the conditions, difficult as they are. I'm not the one who believes that there is an ideal state only when you happen to think about it. Of course in my imagination, I build castles in Spain. And when I work them out, I end up with a little bridge along a little river which dries up during the summer. At the same time, something must remain alive. Something cannot be buried when I die. Something must be fed so that it reaches in its own development, its own development. Each process is developed in accordance with the law of an octave. And for me to try to make something permanent, I have to go through the rigamarole of DO, and RE and MI, and fight like hell when I am at FA. But then I can hope that in the SOL - LA - SI, there is some permanency. I don't have to go back all the time and repeat. I can assume that they're working with people they understand me because I've talked about it

thousands of times for themselves, with themselves, by myself. Whatever it may have been. That we can say, yes, yes, all right. Go ahead now.

How do we go from here? You have worked. You know yourself. Now what? How are we going to make that little point - that moment of existence a little longer, and extend it? How are you going to hold the hand of a person a little longer and make something at that time remain with you, instead of just a little thought which engages a handshake? You can learn that. Of course you can learn it. There is no question about learning it. When there is a wish, of course you can find out. When you want to put a few things aside early in the morning because it is not time as yet to let an unconscious day enter into your life. Then you can be by yourself and walk up and down in the room. I don't care if - if you have a suitcase or not. I hope you have enough value of your life to remain awake for a little while, while you perhaps sit down, think, how can I remain aware? What is it, oh God, that could help me today if I wished to live my life the way I believe I ought to live it? Would it be possible to give me at a certain time an insight, a just gentle reminder, maybe just touching my shoulder, so that I then, I can go away for a little while at the place without having to be reminded, like Jesus had to do, leaving the three centers of the three disciples there and going away a stones throw? That was all he could do with the power he had as a human being. Then to be in communion with that what is, what was his aim, coming back, and finding his unconscious state asleep.

It was right in that way to be reminded. It was right to see where there is still the possibility of further growth. To see where it is possible so that I don't go astray, and spend a lot of time and energy and sometimes money for that what is not right, and will never yield anything of permanent value. Because when I enter into the higher sphere, I believe in more permanency. I leave alone how many

steps there are. I like to say three if the law of Triamonia is functioning. Then I say well maybe it is sevenif the ordinary Heptaparaparshinokh is still there. And maybe it is different, the Law of Nine, the Enneagram, I see it, triangle. One, four, two, eight, five, seven as the Law of Seven. But I see also nine. I see three, I see six. I see where the lines cross. I see how they become dependent on each other, and how when I go from nine to three I cross the other lines twice. One is enough for me to come to the realization that I ought to do something At the second line I pick up the energy which is available in the one, four, two, eight, five, seven. That is how I will learn to Work. Reversely, the Law of Three helps the Law of Seven, the Law of Seven puts into phenomena that what the Law of Three is as Noumena.

What is the future of the group? What is it you wish to make? What is going to be your assurance for yourself? How much will you be dependent on your own application as experience, and then have the audacity of saying this is for me my working hypothesis. I have analyzed many things, collected data. I've put them a little bit together more or less, but now comes the synthesis. Now comes the real manufacturing of that what is my Soul. And I want to follow the rules, of the game as I know, and then when I get free in accepting such rules for whatever they are, and the knowledge of myself for whatever I am, in changing that what is now possible for me from potentiality to a little bit of actuality, to a little bit of an attempt to crack open the door, and to see that as something that has aliveness and watching it and standing in awe seeing that is going to happen because I say in the beginning I believe in it, but very soon I say because I know, because that for me is the truth in a small matter. It will always remain the truth as principle in any

matter of Infinity. I hope you Work this week. I hope the three meetings will be attended to. There are other questions I could bring up about what I think could have been answered and so forth. It's far better I don't. You must find out. I read. I listen to them. I love them. I see in them the attempts. I look at the attendence list and then say why? Why can't we make a special effort for such a short time. Vacations are over. All that is required is to make up your mind, because when there is a wish, there is enough energy. And you can make arrangements a little ahead of time. And when you have children, perhaps there are some others who can sit, babysit, somehow or other. Is there something worthwhile for yourself to discover? Is there that kind of a wish for a reality of an understanding of your life of what it really ought to be, and not get lost in looking at all kind of lovely little things in a store?

I hope you can Work. Read. Sit quiet. Let it penetrate. Keep that what belongs to your private life to yourself. Keep that what can be made public in a group in such a way that it becomes palatable and edible to those who listen. And that that what you dish up has enough nourishment based on your own experience of application in your life, which life for you is a holy sacrament given by the Lord to be used by you in which ever way you want to become responsible. We'll remember Gurdjieff I hope.

I'll play a little.

Sunday Barn Lunch

MR. NYLAND: Ten minutes left. Addition to last night. I think last night stood by itself. I don't know sometimes how you can trace if for instance the next morning is different, or if during the morning when you are working you are reminded of

certain things we talked about the evening before. How much is the overflow of that what you read and that then is in your mind, stored away somewhere, then it comes back again the next day. It is a question of your own sensitivity when you receive it. The more sensitive the deeper it will go within you. It's a strange kind of a process, how it affects the mind and also how it affects your heart. But when you are flexible enough so that you are more sensitive than usual, an impressions which has a value, penetrates quite deep. Then it is there. It is stored away It becomes covered up. Because there are other things which the mind has to do which take preference. But again by producing a sensitivity state of yourself, these impressions received before can come out again And that is what I mean by an experiment. How much can you recall what we talked about last night?

We talked very seriously about life itself, and about the attitude one should have in introducing Work into your life and your wish actually to want to do that. There has to be some kind of a degree measurement, a thermometer, indicating the level on which last night you were living and where it reached you at a certain time. And to produce that same thermometer to see if you reach the same temperature. In general the thermometer we call the level of our being, which means there is an indication of a certain vivacity, aliveness. Sometimes it could be measured by blood circulation. Sometimes it can be measured by tenseness of muscles. Sometimes it can be measured by clarity of your thought processes. Sometimes it is measured by the way you stand and walk. All these things are little indications of what you are and in what state you are.

Who's coughing now? Last night there was someone constantly coughing When you notice it is far better you go out of the room. If you know before you have it, take some cough drops. Every once in a while it happens that someone is in a meeting

and they cough into the microphone. It is so utterly ridiculous that you don't realize that It's also a question of sensitivity. Sensitivity about an aim in which other people are engaged. When you want to consider them, you don't disturb them. You go out of your way in order to allow them to have what they are perhaps entitled to, or that you would wish. It is a beginning of cooperative effort, and I will emphasize more and more this question of working together in more sense than one, working with a small "w" and real Work. reaching a level of understanding. What last night I called the apex of the triangle, principles that can be achieved, understood and lived up to in accordance with the requirements. How can one for oneself create a vista that you would wish to go to? How can you create out of an illusion or some thing that is simply a fantasy, something that becomes more and more real for you the more you feed it, as if the impressions which go in the direction of satisfying your imagination, can actually become more solid, more massive, more condensed so that then the fantasy can go over into a reality? Try to think about that process. How much can you really make and is there a limit to the possibility of your creation?

Work together. I hope that you will have a good week, that you really make an attempt. I said last night, see it as a task that you have to do as an opportunity offered, then take it I said last night, we won't repeat it that way anymore. You can be quite sure you will have to be more and more on your own. You have to steer the ship of this Barn. Whoever is capable, whoever wishes to take the responsibility, whoever sees it as an aim worthwhile, reaching out for, they will take the place. I call them elders of this Barn. They will govern in the future the group itself.

If you can see the future as something beautiful, it may be worthwhile to spend your time, your thought your feeling, everything of you at a certain time for that

purpose. I hope we can reach some of it in the name of Gurdjieff. Drink to his name, and make his name real within yourself.

And Carolyn, I think it is you, isn't it? Ok.

Carolyn: I am playing Movements Number Seven, from Inaccessible Places, Number Four, from Saides Number Nine.

(Music)

End Tape

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